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National Anti-Slavery Standard.

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THE STANDARD.

ANNIVERSARY OF W. I. EMANCIPATION.

At the meeting at Abington, on the 1st inst., Mr. Garrison read the following letter from Hon. N. H. Whiting, who had been expected to preside, but was unavoidably detained:

BOSTON, July 31, 1861.

W. L. GARRISON.—*My Dear Friend*—I find it will not be convenient for me to attend the Anniversary of West India Emancipation, to-morrow, at Abington. I look upon the event you are to celebrate as one of the greatest oases in the vast desert of crime and oppression with which earth is filled; and it is among the brightest jewels in the historic renown of the nation, or people, by whom the simple act of justice on which it was based, was done. How far it can be said, "They builded better than they knew," or wrought from the narrowest and meanest selfishness a deed of peaceful and glorious humanity for a despised race, perhaps we shall never know.

Judging the British nation by its spirit and conduct towards us, since the commencement of our present struggle with the barbarism of slavery, now in open and wanton rebellion against the Constitution and the Union, it will not give us a very exalted opinion of her philanthropy, justice, or honesty.

To England, more than to all other causes, do we owe it that the devil of slavery is so woven into the social and political life of this nation, that, in the effort to cast him out, like the young man in the Scripture, it may be taken up for dead; and though she has been taunting us, with full blown pharisaical pride, through many years, for our faithlessness to the principles contained in our Declaration of Independence, and our criminal connivance at the great crime of oppression, no sooner does the Slave Power, maddened by defeat in a constitutional election, take up arms against the government, for the avowed purpose of seeking its destruction, because it can no longer be used in its remorseless crusade against human freedom than the moral (or immoral) and political influence of the British government is at once thrown into the scale of rebellion and slavery.

A throb of sympathy, not a word of encouragement, sent across the ocean to a people "struggling in the embraces of the monster Python," who through British cupidity, as well as American prejudice and avarice, has been suffered to coil around the nation's heart. How icy cold has her boasted philanthropy become! With what carpings of criticism—with what heedless indifference, or scarcely veiled sympathy with the rebellion—is the progress of this great drama watched by the ruling classes in the British Isles!—although it is manifest that in its development it involved the weal or woe of uncounted millions of our race, in the present and future. With what hot, not to say indecent haste do they express their more than half recognition of the so-called Confederate States; by putting them in the role of "belligerents," entitled to receive the same consideration as the nation with which they have treaties, and with which they have not only had relations of friendship and amity for many years, but for whose support of slavery they have read us many a lecture aforesome! Now rebellion runs not through the South. The prestige of slavery in the government is lost. It is crippled, hemmed in, and threatened with ultimate destruction. After having gone into an election and failed, the chivalrous slaveholders refuse to submit to the rule of the new Administration; and, having thus shown themselves more dishonorable and unprincipled than any company of gamblers that would be tolerated even in the purloins of our civilization, they proceed to set up a government whose sole origin, scope and purpose is the propagation, extension and perpetuation of human slavery! And England—ANTI-SLAVERY ENGLAND (!)—does not wait for the sun to rise, before she dubs this nest of pirates—these rebellious slave-propagandists—these shameless traffickers in human flesh, as even she has been wont to call them—with the rights of "belligerents"! "O, the offence is rank—it smells to heaven!"

Mr. Garrison's correspondent, Richard D. Webb, in his letter published in the last number of *The Liberator*, seems to be greatly surprised at what he calls the outcry raised in this country against the action of the British government, to which he has alluded. "These measures," says Mr. Webb, "seem so inevitable and so reasonable, that we did not know what to make of the anger they excited." "Inevitable" "reasonable" are they? When before, in all the history of Great Britain, has she recognized the belligerency of any people, rising in rebellion against constituted authority, before the ink was dry with which their proclamation of independence was written? Was it in the case of Greece, of Hungary, of Poland—or Italy even? When did it ever before occur? For shame! men of England! If you desire the destruction of the American nation, have the manliness to say so, as the organ of the Tory interest, *Blackwood's Magazine*, is frank enough to avow, and not seek to hide your jealousy and envy behind so shallow an excuse as Mr. Webb, with the Gregories and Lord John Russells, offers for the encouragement they are giving to our rebels.

We have had, on this side of the water, a sort of excuse for the British government in their evident anxiety, and apparent necessity, for a supply of cotton, in order to obtain bread for a large number of their people. But Mr. Webb gives up even this poor plea, affirming that "the world is wide, and that in India, China, and in Africa, there may be obtained a supply a hundred fold greater than their wants." If this be true, it shows an ignorance or malignity on the part of the people throughout the country are coming to see that it is so, and are anxiously asking the question, "What is to be done with the enslaved people of our land?" In reply to this question, I have said again and again, "Why have you not informed your slaves of the happy results of emancipation in the British West Indies?" I am ashamed to say that there are a great many people, even in this community, who do not know how admirable, how far better than the most sanguine friends of that movement dared to anticipate, have been the results of emancipation in the West Indies. But we all know how industriously, how untiringly, how laboriously, the political press of our country—*The Herald*, *The Commercial Advertiser*, *The Courier and Enquirer*, in New York, and *The Courier*, in Boston, (and, I believe, not less, in former days, *The Daily Advertiser*), and I know not how many other papers, have tried to make it believed that it is a failure; and I have not a doubt that there are thousands of well-meaning people among us who are now brought to the conviction that slavery ought to be and must be abolished in the country, who tremble at the anticipation of the evil consequences of emancipation, the utter fitness of the enslaved to freedom. That is, the utter unfitness of human beings for their birthright! You might as well doubt whether men fit to breathe as whether they are fit to be free. The nonsense of the objection would be so glaring as not to leave us patient to answer it, if it were not that the frequency of the objection has really become a matter of grave importance in the prosecution of this great enterprise. Let us, then, my friends, send out from this meeting to-day as strong an utterance on the subject as we can bring ourselves to give of so plain and obvious a truth; and let us increase our diligence in circulating through the land, wherever we can, the admirable publications of our Society, more especially Mrs. Child's excellent pamphlet, "The Right Way the Safe Way," that wherever the people who are now raising this inquiry are willing to have it answered, they may see how fully and how beautifully it has been answered in those islands where took place the event we are to celebrate—a glorious event indeed!

The volume of *Thorne and Kimball*, published in 1837, is a most thrillingly interesting narrative of the blessed effects that manifested themselves immediately after the Emancipation Act took effect. In 1832, Mr. Gurney, a very distinguished member of the Society of Friends in England, visited the West India Islands for the express purpose of informing himself, and the people of Great Britain, of the results of their master's gift of freedom to the enslaved. His report showed that he joins with his master in the ranks of the rebel army, he is ever summoning us to judgment. On one side or the other, he is sure to be seen and felt, and we are disposed to treat him as a man, he will play the part of a man towards us; but, on the contrary, through mistake and policy and relentless hate, we persist in treating him as a thing, to be used only as a means to be driven into the hell of slavery, and to be imprisoned in its mire by the nation's armed heel, we must not be surprised if he joins with his master in the work of torturing a nation which the direst calamities, as well as the plainest dictates of justice and God's law, have failed to teach the simplest lesson of ethics, namely, that neither individuals nor

nations can serve God and Mammon, freedom and slavery, and live.

I think the day of the negro's emancipation is bursting up the sky. I hope the nation has vitality enough to pass safely through its terrible ordeal. Its destiny is in the hands of its people. At any rate, justice will survive; the right shall endure. By cleaving to this the great cycle of immortal life is before us. Forsaking these, through all the mutations of being there is written on the arch of heaven, as with a sunbeam, the warning declaration,

"When Faith is lost, when Honor dies,
The man is dead!"

When that occurs, the form or the continuance of any institution is not of the slightest moment.

Perhaps I cannot better close this long letter than by quoting a gem of pure gold with which that chronic hater of abolitionism, George Lamb, was some how inspired, and say that, with the blessing of God "We shall never tire of catching the diamond gleam from the forehead of eternal truth. The presence of whatever is purely good in life and thought is always welcome. We revert forever to the grand moral principles to which all ages have appealed. They never lose their force, however degraded we ourselves may be in mind and practice, and an honest sentiment finds its echo in the very heart of us."

Hoping that you may have a pleasant and profitable time at your meeting to-morrow.

I remain, yours, enlisted for the war,

N. H. WHITING.

Mr. GARRISON then made a few remarks in reference to this letter. He said—I am inclined to say a word on the letter of our respected friend, just read in your hearing. The tone of it is one of great severity which is not very well pleased at the way in which he had managed his plantation; but you know that the plantations are widely separated in that section, and nothing had occurred specially to excite their fears until that day. It did not occur to him that the trouble could be, but in reference to the alarm which he was led to suppose had occurred in the neighborhood, he mounted his horse to go to the plantation, and see what the trouble was. When he got there, the slaves exclaimed, "How did you know this was our play day?" (Laughter and applause.) So he went to the neighboring plantation, and allayed the fears of the people there by assuring them that his slaves were only having their "play day," and then returned and spent the day with them. Of course, he was treated like a lord. They took him about the place, and showed him the improvements they had made in their houses—how many convenient domestic utensils they had supplied themselves with; and they were particularly anxious that he should see how well they were managing this and that crop, and all that. He said he was perfectly satisfied that the experiment was an entire safe one; that it was safe to treat man as man, strange as it may seem! (Applause.) "And I added, 'Very unsafe, sir, to treat man as anything else but man' (renewed applause). Very unsafe, as we are finding continually.

This experiment had been going on, Mr. Marshall told me five years, and his slaves had never been half so comfortable. "Talk about their not being able to take care of themselves!" said he. "My overseers and my agents never have taken half as good care of them as they have taken of themselves, and my plantation has never been so profitable. It is profitable now; I was running behind-hand before."

Now, my friends, you are not surprised at this. You would almost be ashamed that I should tell you the story to convince you of the truth. And yet, just such facts as these are necessary to spread before the people of our country, to convince them that the real danger resides in the terrible experiment that has been going on so long in our country; that experiment which would make brutes of human beings; subject to the condition of domesticated animals those whom God has created in his own image, and intended should be followers of himself as dear children. That is the fearful experiment that the people of this country have been making for a hundred years; and look at the horrible predicament into which our country is now thrown! God only knows how we are to come out of it. It is a just retribution. I bow reverently and submissively to this vindication of right which is now going on in our midst. Never since I thought of the subject have I dared to pray that I, or any whom I love, or any others, might be exempted from this condition. I have long since got rid of those notions of God that I have had to fear that he would treat us, wicked, ungrateful as we may be, with any too great severity. Now I believe that we shall be brought out of this terrible predicament, somehow, better, perhaps, than we could expect, not until we have been made to feel and to own that we have been a fearful, wicked, people (applause). It is by true, unfeigned, heartfelt repentance alone that this most egregious, Heaven-during, God-defying system of iniquity, and its consequences, can be utterly done away (applause).

Mr. May was very cordially welcomed by the audience, and spoke as follows:

Speech of Rev. Samuel J. May.

For more than thirty years, we have been trying to answer to the people of this country the simple question, that is so fully and abundantly answered by the glorious event which we are here to celebrate—What is to be done with the colored population of the country? This question has been asked in various quarters, and with greater frequency of late than ever before, which satisfies me that the nation—the people of the North, certainly—are coming to perceive that the great issue is now before us, and that the Slave Power of America (cheers).

I now have the pleasure of introducing to you, as the first speaker, one who has been, for more than thirty years, a most devoted and faithful friend of the Anti-Slavery cause; one to whom I feel myself so largely indebted for his early countenance and support that I have no language to express the feelings of my heart towards him. I allude to our beloved friend, Rev. SAMUEL J. MAY.

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question is to be decided.

Seventy-five years ago, Thomas Jefferson, one of the most far-seeing of all the men of that day, or that have since lived in our country, said (I may not quote his words precisely)—"If we do not liberate them [the slaves] by the generous energy of our own minds they will liberate themselves by the awful processes of St. Domingo—civil and servile war." The civil war is already upon us; and if we do not make that civil war end in the abolition of slavery, it will not be followed by a servile war. It is obvious enough, and men are everywhere seeing, that this great commotion which is now agitating this country as it never was agitated before, and as no other country, perhaps, was ever agitated, cannot be allayed until the source of this great trouble is removed; hope it will not be allayed until then (applause).

He found their condition much worse than he had feared. He found the treatment to which they were subjected by his overseers more cruel than he could have believed, and the impositions practised upon them in various ways by those overseers greater than he had dreamed of. He gathered about him his enslaved brethren and sisters, acknowledged the wrong of which he had been guilty, and declared to them his intention thenceforward to be with them, and to do for them all that he might. He dismissed his overseers, called to his assistance some young men from England, who had never been contaminated by any immediate connection with the workings of the slave system, opened accounts with all his slaves, who were able to be thus employed, as free laborers, and paid them wages. He encouraged and assisted them in improving their habitations, and gathering about them the comforts of civilized life. I need not go into detail. He did all that, under the circumstances, he knew how to do, to help them to live as human beings should live, and as those who are partaking of the blessings of liberty might live. In effect, so far as he could, he had emancipated his slaves—without, perhaps, giving that name to it; though, if I remember right (I am not sure on this point), he informed them that, if they were willing to go from under his hand, they might; but if they pleased to remain, as he wished they might, he should do what he could for them. They all, with few exceptions, if my memory serves me right, chose to remain with him, in the relation of employer and employee. He was permitted to live—although, when he commenced this benevolent operation, he was an old man—ten or fifteen years; and I remember him well, with eyes filled with delight, of the constantly improving condition of the people in his employment for the whole number of years that he was permitted to live with them. Their expenditures for their own comfort and convenience were vastly greater, but the income from his estates to himself, after having paid his people generously, was greater than it ever had been, while they were treated as slaves, and was increasingly greater to the last (loud applause).

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Now, friends, if any of you think I have not a good memory, I hope you will hunt up that little pamphlet, and see wherein I am incorrect in my statements.

I will tell you now something that has never been written, but I think should be. Soon after I commenced, under the inspiration of this man [Mr. Garrison], who has misled me so much (laughter), to labor in this cause (I think it was in 1835), as I was on my way to Taunton and New Bedford, I met two gentlemen in the stage, who, somehow or other, had heard who I was, and what I was about. After a while, he said to me, "What is to be done with the colored population of the South?" I said, "I believe, not less, in former days, *The Daily Advertiser*, and I know not how many other papers, have tried to make it believed that it is a failure; and I have not a doubt that there are thousands of well-meaning people among us who are now brought to the conviction that slavery ought to be and must be abolished in the country, who tremble at the anticipation of the evil consequences of emancipation, the utter fitness of the enslaved to freedom. That is, the utter unfitness of human beings for their birthright! You might as well doubt whether men fit to breathe as whether they are fit to be free. The nonsense of the objection would be so glaring as not to leave us patient to answer it, if it were not that the frequency of the objection has really become a matter of grave importance in the prosecution of this great enterprise. Let us, then, my friends, send out from this meeting to-day as strong an utterance on the subject as we can bring ourselves to give of so plain and obvious a truth; and let us increase our diligence in circulating through the land, wherever we can, the admirable publications of our Society, more especially Mrs. Child's excellent pamphlet, "The Right Way the Safe Way," that wherever the people who are now raising this inquiry are willing to have it answered, they may see how fully and how beautifully it has been answered in those islands where took place the event we are to celebrate—a glorious event indeed!

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North should yield everything and the South nothing?—Slaveholders. In whose favor, entirely, without any advantage to the North, has been every compromise between the two sections of country?—The Slaveholders. Every concession has been wholly on one side. About what proportion of the people has governed all the rest in the United States?—A hundred and twentieth part! Who has filled the Presidential chair from the commencement of the Federal government up to the present administration?—With the exception of eight years and one month, it has been filled by either a slaveholder, or by a "Northern man with Southern principles." Has this been truly, as often alleged, a "popular government?"—Not quite so popular as the Empire of Russia. Slaveholders have governed; and a slaveholder can no more be a Democrat than a horse-thief, sheep-stealer, highwayman, or a man-thief can be a Christian. Who inaugurated the present civil war?—Slaveholders. Who will end the bloody conflict?—We pray and hope that the Lord God of Sabaoth will end it by removing the greatest conceivable curse, "the sum of all ill." HUMANITAS.

North Latitude, 45 deg. 1861.

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FOR THE ANTI-SLAVERY STANDARD.

OUR COLORS.

TO THE INDEPENDENCE (IOWA) GUARDS.

BY STEPHEN J. W. TABOR.

Go forth to the world, and with loyalty true
Unfold our dear banner—the Red, White and Blue;
But in its defense, when our foes you attack,
Be noble, and strike for the White and the Black.

Undaunted and daring, for freedom, be brave,
That the Red, White and Blue may ne'er float o'er a slave;
In Liberty's cause may you never turn back,
But remember you fight for the White and the Black.

Oh, seen to be bloodhounds for traitors and knaves,
Nor send to their tyrants poor fugitive slaves;
But save the oppressed from the scourge and the rack,
Be saviers alike to the White and the Black.

Go forth, then, ye Guards, to our country be true,
Give honor and fame to the Red, White and Blue;
Those who seek it for freedom, oh, never drive back—
Let it wave in the winds for the White and the Black.

Let our flag bless each clime, each color and hue,
That with pride we may look on the Red, White and Blue,
And the will and the power may our soldiers ne'er lack
To battle alike for the White and the Black.

The world with emotion our flag will then view,
And we can exult in the Red, White and Blue—
To our standard will point the slave's trusting track,
And its folds will encircle the White and the Black.

Go forth to success—know our hearts are with you,
May you victory gain with the Red, White and Blue—
By and by, with glad tears may we welcome you back,
When ne'er you're won for the White and the Black.

Three cheers for our standard so varied in hue!
Three cheers for our colors, the Red, White and Blue!
Three cheers for our soldiers, who traitors will back!
Three cheers for our brothers, the White and the Black!

Independence, July 13, 1861.

IT IS VERY POSSIBLE.

Translated for THE STANDARD from the German of JOHANN HEINRICH DANIEL SCHROEKE.

BY STEPHEN J. W. TABOR.

(CONCLUDED.)

III.

The Prophet.

If, however, Baron Stryk's axiom contributed strength and stability of mind, as well as an inflexible adherence to truth, it also sometimes brought him many vexations, or what most people would certainly consider such, though it was no easy matter to disturb his equanimity.

As he was, he was present on one occasion at a ministerial council where the Elector himself was present. It was during the early intoxication of the French revolution. When the Council had concluded its sitting, the members conversed upon the events at Paris, Lyons and Strasburg. They pointed out the monstrous transformation of the French people, who were formally so idolatrous of their kings, and who now manifested such an exuberance of joy at the downfall of thrones.

"It is the most shameful people upon the whole face of God's earth!" cried the Elector: "no other nation would so conduct. In contrast with them, I think of my own subjects—never, never, I am indubitably confident, will they be seized with such an insane fury, or bow the knee to any other government than mine. Do you think it possible, Councillor Stryk?"

The Baron happened, at this instant, to have his thoughts otherwise employed, and only half heard the words of his prince. He shrugged his shoulders in an embarrassed manner, and, according to his custom, replied: "Certainly, sir, it is very possible."

The Elector was astounded. "Is such your opinion?" he exclaimed. "Can you suppose there will be a moment when my subjects will feel joy at my overthrow?"

"It is very possible," said the Baron, and this time with deliberate reflection. "Men are ignorant of the future, and nothing is more uncertain than a reliance upon a people which is composed of individual men, each one of whom vastly prefers himself to any prince in the world. A new order of things always gives birth to new hopes, and hopes are ever more seductive to the human mind than the possession of present good. Consequently, your Serene Highness, loved as you are by your subjects, and deserving as you do that love, yet can I not swear that, in the course of events, your people, forgetful of all your benefits, may not celebrate jubilees, and prepare illuminations in honor of a royal or another prince, while they destroy and disown the electoral coat of arms. It is, indeed, very possible!"

"You are not at all backward in expressing your ideas," said the Elector angrily, and at the same time he significantly turned his back to the Councillor. Stryk was instantly a disgraced man. "Every one said, at the same time, 'Stryk is a fool!'"

A few years afterwards, the French passed victoriously beyond the Rhine. The Elector and all his court fled in terror and dismay. The people behind shouted with joy for freedom and equality, instituted jubiles and illuminations, and indignantly broke the electoral armorial bearings into pieces.

Stryk, as a practical and useful man, and as an individual possessing a just fund of knowledge, at once obtained a position in the new order of things, and the more readily because it was remembered in what manner he had been disgraced by the late ruling prince. He was regarded in some sort as a martyr of electoral despotism. The new government was established, and his activity and business ability contributed not a little to that result.

Yet, notwithstanding his natural ardor of disposition, he never allowed himself to be drawn into the extremes of political fanaticism. He maintained a position independent of both parties, and rendered him suspected of both. The Jacobins styled him a disguised royalist, and the royalists a disguised Jacobin. He smiled at both designations and did his duty.

One day there arrived a Commissioner from the French republic, and all who made any pretensions to worldly wisdom lavished upon him the greatest marks of honor. All pressed themselves upon his services, and all endeavored to give him an exalted idea of their own importance. Occasionally, there were not wanting persons who denominated the independent Stryk, and magnified the ambiguity of his republican sentiments, while they asperged their own words of service. The Commissioner, who once met the Baron in a large and brilliant company, where were presented many glowing toasts on the freedom of the world, the rights of man, and the victories of the republic, turned to him and said: "I wonder that kings should still venture to contend with us, for by so doing, they only hasten their own overthrow. The revolution will encircle the earth. How can these despots hope otherwise? Can they think to subdue the great nation and restore the Bourbons? The fools! before that could happen, entire Europe must be destroyed. What is your opinion, citizen Stryk? Can a person of the least intelligence imagine that the throne will ever again be established in France?"

"It now seems quite improbable," said Stryk, "but nevertheless, it is very possible."

"What! Very possible?" cried the Commissioner in a voice of thunder, which caused the heraldic privileges of his family to tremble. "The Emperor and King of illegitimate origin brought him the favor of the legitimate family, now again restored. But it was not long before the frankness of the Baron's apophysis deprived him anew of royal grace."

"It is very possible," persisted the Baron, "because I am the servant of the country, and not the servant of the prince. Under illegitimate and evil-minded rulers, every honest family of his past. He was even obliged to submit to arrests and annoying examinations in consequence of his suspicious speeches."

A few years afterwards, Bonaparte was First Consul, first for ten years, then for life, and then King and Emperor. In the very beginning of this new state of affairs, on account of his ability and honesty, and because he had kept aloof from the old parties, and was classed among the *moderates*, Stryk was reinstated in his former place and dignities. At this time, among all his contemporaries, he was held in higher esteem than ever before. So many things had been fulfilled which he had predicted, he

was regarded as one of the most far-seeing of politicians.

IV.

Stable Politicians.

Napoleon changed the world and made presents of crowns. Stryk became the servitor of one of these crowns, and was the recipient of the greatest honors. No man was now a republican. Every one now bent before the new power. Indeed, no one would acknowledge he had ever been a republican, but each protested he had never yielded to the delusion which had so generally prevailed. Every one considered it a shame not to have been a royalist.

"I consider it no shame," said Stryk, when some alterations and disputes had arisen between his best friends on this topic. "I believe you all had the popular influenza, when it prevailed, and should the same weather return, you would again be seized with the same complaint. It is very possible."

"What!" cried they all together, "do you think we are not each infected with false political notions, however much in vogue they may be?"

"You remind me," said Stryk, "of a legend of a Sultan of Egypt, which I have heard. This Sultan had a decided tendency toward scepticism, and took pride in his unbelief. Nothing was more ridiculous to than the account given in the Koran of the Prophet Mahomet's celestial visit. According to the blessed Koran, the divine prophet lay one morning in bed, when the angel Gabriel bore him from thence through paradise, hell, and all the seven heavens. He heard song and heard everything which transpired, held in his thousand conversations with God himself, and all in so short a space of time, that God himself, and all the angels, were impressed with a kind of superstition respecting him, and were desirous of obtaining his opinion of the future.

As he was once complimented on his rare gift, he could not forbear from smiling. "Among the vulgar," said he, "a man may acquire with absolute ease the reputation of foreseeing future events. When the rest of the world are all chafing each other with blind and angry impatience, the man of cool temperament and sound understanding perceives the true state of things."

"And is it in your power to impart your faculty of prediction?" inquired one of his admirers.

"It is very possible," was the ex-Councillor's axiomatic reply. "In order to interpret the future you must look backwards and not forwards. Backward in the past hangs the prophetic mirror; but those who are in authority dislike to look therein, and besides, their sight is impaired in regard to instruction from old memorials, eulogies, and diplomatic papers."

"But what have you to say of this present time?"

"It cannot continue as it is," said the old man, "and this prediction is certain as death itself."

"What?" said his interlocutors, "do you think national disturbances and revolutions are not yet ended, although the conjurer who produced them is now made the companion of the rats and mice of St. Helena? Will he again return? or do you believe that another like him will appear and raise similar spectres?"

The Baron shrugged his shoulders. "It is very possible. Besides, the restless spirit now in St. Helena did not excite the American or the French revolutions, but he had those elements which promote and hasten revolutions among men. Revolutions will always occur when it is attempted to establish horrors and follies by force of arms. They will occur when hierarchies, oligarchies, despots and monarchies endeavor to perpetuate their abuses, and make them tyrannical by means of inquisitions, tortures, religious bigotry, persecutions, diplomatic tricks, political proscriptions, suppressions of the liberty of speech and the press, holy alliances, and the like. So it was in the time of Franklin and Washington, in the time of the Bastile, in the time of Charles I, and Philip II. The same causes will produce the same results. Never have a doubt of that."

to retire from his official duties on account of his age, but allowed his salary to continue.

V.

Final Vaticinations.

The Baron ever afterwards remained in private life, and was entirely disconnected with public affairs; but he retained the distinction he had won, and especially the reputation of a clear, sagacious, and far-sighted politician. All the great changes in national governments, it was alleged, his wisdom had enabled him to foretell long before their occurrence, and with unfailing certainty to predict them. Consequently, people generally were impressed with a kind of superstition respecting him, and were desirous of obtaining his opinion of the future.

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